A THANKES-GIVING,

FOR THE DECREASING, and hope of the removing of the PLAGVE.

Being a Sermon *Preached at St.* PAVLS *in* London, *vpon the* 1. *of* Ianuary, 1636.

By IOHN SQVIER *Priest*,

Vicar of St. LEONARDS Shordich, *sometime Fellow of* Iesus *Colledge in* Cambridge.

The Contents of this Sermon.

I. Prayer to God alone, not to Saints.
II. The Power of Prayer, rightly qualified.
III. Prayer and Fasting with, or without a Sermon.
IV. The Newes-Carryer of *Ipswich* confuted.
V. A Tribute of Thankfulnesse due to GOD, for his mercy in Decreasing the *Plague*.

2 TIM. 3. Vers. 1, 2.
In the last dayes shall come Vnthankfull men.

The second Edition revised.

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1637.

A
THANKES-
GIVING

TO

THE RIGHT HONOVRABLE,

EDVVARD BROMEFIELD,

Lord Major of the Citie of LONDON.

My Lord:

KNowing your *Honour* to be both a favourer, and a further-rer of the *Building* of Gods Church in this City, both Spirituall and Materiall! I presume to publish this Sermon under your name, preached for, and perswading to that two-fold *Edification*. For the accomplish-

ing of the Deeds, of other worthy-able *Builders*; and of the desires, of my selfe, though the most *unworthy*-unable *Labourer* in the *Lords House*; And also, that both these *Buildings* may not be *Stayed*, by the *increasing of Gods Plague*, for the *increasing of our Sinnes*: I humbly crave, the holy assistance, of our heavenly *Architect*, in his own name and words: *Prosper thou the work of our Hands upon vs, O Lord Prosper thou our Handie worke, Amen.* Psal. 90. 17.

Your Honours
in all Humble Service,

IOHN SQVIRE.

PErlegi concionem, hanc cui titulus est [A Thankes-giving, &c.] eámq; typis mandari permitto.

Ian. die 9. 1637. SA: BAKER.

A THANKES-GIVING,

For the Decreasing, and hope of the Removing of THE PLAGVE.

NOw remembring, that at the beginning of the Plague, *the Inhabitants of this Citie began to forsake their habitations; and then expecting, that before the ending thereof, it would force mee also, out of my* House *of* Clay; *but seeing (through* GODS *goodnesse) the Citizens return'd to their dwellings, and that the same gracious mercy, hath permitted me also, still to dwell in my earthly* Tenement: *I have cast in my cogitations, what I could conceive to be the most convenient and commodious meanes, and motive to appease our grand* Land-lord, *that hee might please to suffer vs to*

remaine in our Houſes, both materiall *and* metaphoricall: *both to extinguiſh the* Plague *at this preſent, and to kindle no more the like* Contagion.

And behold, GOD himſelfe, doth put into my mouth, and into your eares, his owne direction, out of his owne Word, moſt apt for this purpoſe.

Heare therefore, (right Honourable, right Worſhipfull, and right dearely beloved in the Lord) the word of the Lord with reverence and attention, as it is written in the

PSAL. 50. Verſ. 15.

Call vpon me, in the time of trouble; I will heare thee, and thou ſhalt Praiſe me.

GIve me leave to ſpeake Lawyers latine! *Hæc Scriptura eſt Indentura*, this *Scripture* is an *Indenture*: two *Parties* are therein conſiderable, with their mutuall *Covenants*. The *Land-lord*, thrice related, *Call vpon Mee, I will heare thee, and thou ſhalt praiſe Mee*: and the *Tenant* as oft repeated, *Call Thou vpon mee, I will heare thee, and thou ſhalt praiſe mee*. The *Land lord Covenanteth* for his part, to *Demiſe* a *Tenement*, *I will Heare thee*

thee in the time of trouble: but requireth a *Covenant* from the *Tenant*, to make a two-fold payment, of a *Fine*, *Call upon mee*: and of a continuall *Rent*, *Thou ſhalt praiſe me*. *Call upon mee in the time of trouble: I will heare thee, and thou ſhalt praiſe mee*.

If a *Land lord* doth *covenant*, that payment ſhall be made to his *owne perſon*, and doth perſonally put his *Tenant* in mind of his purpoſe, if no preſcription nor precedent was ever knowne to the contrary, but firme reaſon to avouch it; If the *Tenant* of his owne head will tender his money to his *Fellow*, to a *Stranger*; eyther, being eyther a *Sleepe*, or *Abſent*: Shall he not worthily *looſe* both *Fine* and *Rent*? and runne an hazard to cauſe his *Landlord*, to *thruſt* him out of his *Tenement*, by a *Clauſe of Reentrie*?

So, ſince our great God, our *Grand Landlord*, doth here thrice recite his *Covenant*; *Call upon Mee, I will heare thee, and thou ſhalt praiſe mee*: and doth thrice repeate the memorandum thereof to us; *Call thou upon mee, I will heare thee, and thou ſhalt praiſe mee*:

Since the ſame *Covenant* is renewed in the New Teſtament, *Come unto mee, &c. Matth.* 11. 28. And not one *Precept* or *patterne* to the contrary can bee produced, eyther from the *New* or *Old* Teſtament; and that the Patterne of all Prayer, our *Pater Noſter*, doth ſhew that the *Object* of all *Prayer* is *GOD alone*; founded alſo upon firme *Reaſon* prompted by *Religion*,

it ſelfe; hee whom we *Pray to*, wee muſt alſo *Beleeve on*, *Rom.*10.14. And the perſon who is the *Object* of our *prayer*, muſt be καρδιογνώστης, the *Seer of our Hearts*, *Act.*1.24. If now a man, by an ἐθελοθρησκείας, out of his *owne Devotion*, will tender his *Prayer* to a Saint, *Dead*, in *Heaven*; perhaps never extant *in rerum naturâ*, one who never lived on earth; doth hee not demerit to forfeit both *Fine* and *Rent*, that his *prayer* and *praiſe* would be frivolous? Yea, when he ſhall faile, to be *thruſt out of thoſe Everlaſting Tabernacles?*

Not to rove in theſe figurative phraſes; but to ſpeake plainly to the point: I ſay, *verbis formalibus* in expreſſe termes, *Invocation of Saints*, or *praying to the Dead*, eſpecially as it is practiſed in the Church of *Rome*, is *Erroneous*: yea, a *ridiculous* and *Impious Error*.

1. An *Error* it is, in truth: becauſe all ſubſtantiall acts of Religion are ſuch, which are not *found in*, nor *founded on* the *Scripture*. And that old phraſe, of old *John Wickliffe*, cannot eaſily be anſwered by our new Doctors of *Rome*; *Saints* (ſayth hee) are not to be *Prayed unto*; becauſe that they *themſelves* are but (beare with the homelineſſe of our ancient Engliſh language) *Knaves*, that is, *Servants*.

And a *ridiculous Errour* it is: becauſe the *Saints* in the *Roman Church*, ſome are in *Heaven*, as the *Apoſtles*; ſome are on *Earth*, as the *Pope*; ſome are perhaps in *Hell*, as a *quare* may bee made

made of S^t. *Dominick*, that cruell fire-brand of that bloody warre against the *Albigenses*: and alſo of Saint *Garnet*, that match to our matchleſſe Gunne-powder treaſon, here in *England*.

Some did never *Live*, as Saint *Longine*, who was the *Speare*, and *Eloi*, who were the *Nailes* which pierced the bleſſed body of our bleſſed Saviour. Saints they have for ſeverall diſeaſes; Saint *Apollinia* for the *Tooth-ach*, Saint *Otilia* for *Blear'd eyes*, Saint *Roche* for the *Pox*, Saint *Eraſmus* for the *Collick*, Saint *Blaſius* for the *Quinſie*, and Saint *Petronilla* for the *Feaver*: moreover, Saint *Wendeline* for *Sheepe*, Saint *Anthony* for *Swine*, and Saint *Gertrude* for *Mice* and *Rats*. *Biſh.* White *in* Fiſher *fol.* 344. 1. *Salmer. tom.* 15 *diſput.* 7. *in* 1. *Tim.* 2.

As wiſely did that ſage Senate of *Scotland* ſome ſixtie yeeres ſince ſoberly diſpute, whether in their Prayers, *Pater Noſter* might not be ſaid to Saints.

And ſome *Follie* ſeemeth to bee acknowledged in this *Popiſh Devotion*, by one of the wiſeſt Cardinals that ever ſerved the *Pope*: Cardinall *Peron* freely confeſſed to learned *Cauſabon*, that he had *never prayed to Saint*, in all his life long, ſave only when he hapned to follow the *Proceſſion*. *Winchеſt. Poſthum. pag.* 57.

Impious alſo is the *Papiſticall Invocation* of *Saints*: not onely becauſe they *Call upon* κτίσιν ὡς κτίσιν, the *Creature*, as they doe the *Creator*; with which our King of *England* doth charge them by the pen of that moſt learned *Reſponſ. ad* Peron. *fol.* 402.

learned *Frenchman*. And the learned inſtance in the *Pſalter* of *Cardinall Bonaventure*, wherein the *Prayers* properly powred out unto *God*, are *totidem ſyllabis* in the ſame termes turned to the Bleſſed *Virgin*. As for, *O Lord in thee have I put my truſt, let me never be confounded*: they pray, *O Lady in thee have I put my truſt, let me never be confounded, &c.*

Wincheſt. Poſthum. pag. 58. and 62.

And our late learned Biſhop of *Wincheſter*, maketh it good againſt Cardinall *Peron*, that (in their publike popiſh *Prayer Bookes*) in their *Breviaries*, *Houres*, and *Roſaries*; they *Abſolutely*, *Directly*, and *Finally pray to Saints*. And that they *Pray*, *Duc*, *Conduc*, *Induc*, & *Perduc me ad Gloriam*; *Bring me to glorie*, to a *Saint*: more than which, cannot be *ſaid to God Himſelfe*.

But moreover, they doe λατρεύειν τῇ κτίσει παρὰ τὸν κτίσαντα *Rom.* 1. 25. they *Call upon the Creature more than upon the Creator; who is bleſſed for evermore, Amen.*

Apolog. lib. 2. cap. 12. ſect. 12.

In the time of *Poperie*, at the *Cathedrall Church of Canterbury*, there were three principall *Images*: one conſecrated to *Chriſt*, another to the *Virgin Mary*, and the third to *Thomas Becket*. But ſo, that their *annuall Oblations* to Saint *Thomas*, were 1000. pounds, to the bleſſed *Virgin*, 200. pounds, but to our moſt bleſſed *Saviour*; ſome yeeres, 6. pounds 13. ſhillings 4. pence, ſome yeeres, 3. pounds 6. ſhillings 8. pence, and *Hoc anno, Nihil*, ſome

ſome yeeres *juſt nothing*. This the record of our Reverend Biſhop of *Dureſme*, out of their owne Regiſter.

The popular Popiſh practice is, to *Pray more*, and more *zealouſly to Saints*, than to our *Saviour*, ſayth our learned Biſhop of *Chicheſter*.

Nay, there have beene Papiſts, who have publikely taught, that *Chriſt did retaine to himſelfe the rigour of Iuſtice, but left to the Bleſſed Virgin* MARY, *Grace and Mercie*. This is avouched againſt their moſt learned *Cardinall*, by our more learned *King*, now with God Almighty. *Reſp. ad Cardin. Peron. fol. 403*

I ſuppoſe therefore, that I *Erre* neyther by *Folly*, nor yet by *Impietie*, if I challenge the *Praying to Saints* in the Church of *Rome* to be a *Ridiculous Impious Error*.

Now, ſince ſome may cenſure this Sentence, to be but ſingle, of one ſingularly cenſorious of the Church of *Rome*. I will fitme it with the judgement of the Church of *England*.

The Church of *England* in King *Edwards* dayes, ſpeaketh to this purpoſe in her *Homilie* concerning *Prayer*: There are certaine conditions moſt requiſite to be found in him unto whom we *Pray*; and, if they be not found in the perſon we *Call upon*; then doth our *Prayer* availe us nothing, but it is altogether *Vaine*. 1°. That he is *Able* to helpe us. 2°. That he be *Willing*. 3°. That he can *Heare* our *Prayer*. 4°. That he doth *Vnderſtand* our *Wants*, better *Homil. of Prayer, part 2.*

than *wee our ſelves*. If theſe be found in the *Saints*, we may lawfully *pray* unto them. But ſince they are not; to *pray vnto Saints* is altogether *vaine*. This was the judgement of the *Church* of *England* in King *Edwards* dayes.

The Church of *England* under Queene ELIZABETH, was like Qu. ELIZABETH, *ſemper eadem*, and ſpeaketh thus to this point, in her *Apologie*: *It is a ſhamefull part, and full of Infidelitie, that we ſee every where uſed in the Churches of our adverſaries, that they have Mediatours utterly without the Authority of the word of God, more than can be told, yea to each ſeverall Saint they aſſigne their peculiar duties, and finally they doe moſt* IMPIOUSLY *call upon the bleſſed Virgin to command her Sonne, and to uſe a Mothers authority over him.*

Apol. Sect. 38.

Our now living learned Biſhop of *Ely*, was choſen by our then living learned King, to be the Champion for the Church of *England*, againſt the challenge of *Father* FISHER, *Ieſuite*; for the Church of *Rome*. Knowing certainly what the judgement of the Church of *England* was under our famous K. IAMES, he ſayth; that the *Popiſh* impoſing of *Offices*, and attributing *Deliverances* unto *Saints* deceaſed, is *Heatheniſh Superſtition*; their *Prayers*, *Vowes*, and *Oblations* to them, *Iewiſh Idolatrie*; and their *authorized* devotions to the bleſſed Virgin MARIE, *Sacrilegious Blaſphemie*.

Artic. 2. & 3. folio 343 348. 353. 354. &c. ad finem.

The Biſhop of *Chicheſter* which is now (whom

(whom I feare not to call, one of the beſt read, this day alive, in the *Church Hiſtories*) certainly knoweth full well the judgement of the Church of *England*, under our happy King CHARLES (whom the King of Kings grant long & long to be King over us!) from which hee would not varie, when he avoucheth this: I know that in point of practice and performance, the vulgar people in the Church of *Rome*, goe to it downe-right, with direct addreſſe indeed, unto *Flat impiety againſt GOD*, and *Idolatrie* in their ordinary devotions unto the *Creature*. And concludeth it a point of *plaine Folly*, and *ridiculous Abſurditie*, as it is by them conceived, *Taught*, and layd downe, even by the moſt *Learned*, *Iudicious*, and *Adviſed* amongſt them. *Invocation of Saints. Epiſt. Ded.*

Finally, the judgement of the *Church* of *England*, *perpetuated*, from King EDVVARD, by Queene ELIZABETH, and King IAMES to our honoured King CHARLES, is conteyned in the Booke of *Articles*. Which in the 22th. ſpeaketh theſe words: *The Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture*. And the Author of the *Analyſis* of thoſe *Articles* undertaketh to demonſtrate further, the *Vanitie*, and *Idolatrie of the Popiſh Invocation of Saints*. *Artic.* 22. Rogers *in Artic.* 22. *prop.* 5. *pag.* 129.

Vpon theſe firme premiſes, I will forme my Concluſion in the words of that *Divine King*, indeed of that *King of Divines*, King IAMES. *Foraſmuch, as our good, and great God,* *In Orat. Domine Calce.*

of

of his infinite mercy, hath delivered vs the Inhabitants of this Iland, from the more than Ægyptian darkneſſe, I cannot but wonder at the Inconſtancy of too many in this age, and their fond affecting of Novelty, who like the Exchange of Glaucus *with* Diomedes, *rejecting the pure truth, and imbracing Painted fables, doe ſhut the eyes of their underſtanding, and thruſting their heads into the former miſt, doe wilfully refuſe, the light of the Truth, which they might moſt happilie injoy.*

Thus ſome Papiſts, like ungratefull and unconſcionable *Tenants*, doe diſclaime their undoubted *Land-lord*; and intitle *Strangers* to their *Tenement*. But wee will *Suum cuique*, Luk.20.25 *Render vnto God, the things which belong to God*: and will acknowledge *Him*, and *Onely him* to be our *Lord Paramount*. Eſpecially, ſince hee doth call upon us ſo often, and ſo earneſtly in this Text: *Call vpon Mee, in the time of trouble: I will heare thee*, and *Thou ſhalt praiſe Mee*.

In the time of trouble! Surely our *Time of the Plague*, was a *Time of trouble*; When there dyed each weeke in this *City* and Suburbs above a *Thouſand*, and in particular Pariſhes above an *Hundred*; then was a *Time of trouble*. When the Able fled *citò, longè, tardè*; and the Multitude muſt tarry, notwithſtanding, a *multitude* of *dangers* to themſelves, to their *ſervants*, but eſpecially to their poore *Children*; then was a *Time of trouble*. When *Tradeſmen*, became *poore*, when the *Poore* became *Beggars*, and

and when the *Beggars* were ready to *ſtarve*; then *was a Time of trouble.*

When *Trading* was ſo *dead*, that the *Grave-maker* had the moſt imployment of any in the whole Pariſh; Then *was a time of trouble*. When the *Bell* tolled Tenne or eleven times in *one Day*, in ſome Pariſhes in *one Houre*, and the *Hearer* looked when his owne (σῶμα, πῶμα) *Carkeſſe*, ſhould make up the full Dozen; Then *was a Time of trouble.* When ſeventy Families were ſhut up at once, in one Pariſh, and the Pariſhioners were forced to flie to the Citie and Countie, in that woefull phraſe, Iohn, 6.5. *Whence ſhall wee buy Bread, that theſe may eate?* Then *was a time of trouble.* But principally, when (as St. *Cyprian* complained of the *Plague* at *Carthage*) *Inter populum frequente ſtrage morientem, nemo conſiderat ſe eſſe mortalem*, when in ſome Pariſhes it became a deſperate Proverb amongſt preſumptuous people; That the *Plague would not Decreaſe, till the Infected had their Liberty*: And in other Pariſhes, when (as the ſame *Saint* complaineth of the ſame *plague*, in the ſame place, that) they were *Ad pietatis obſequium timidi, ad impia lucra temerarij.*

Cyprian de mortalitate.

When the *Sound* and the *Sicke* were more ingenious and induſtrious to mingle together, than the moſt diligent and vigilant Officers could bee laborious to provide proviſion for the Infected: Then, *then was our time of trou-*

ble. Then did wee expect that that *Peſtis*, would have beene *Pereſtis*, the moſt *Devouring Plague*, that ever layd waſte this famous Citie. Loe, *then was a time of trouble.*

In that time of trouble! How did the *Heart* of thoſe who had any feare of GOD before their eyes, hunt after a *Tenement* to ſhroude them from that terrible *tempeſt?* a *Noſocomium*, an *Hoſpitall*, to cure them of that *Contagion?* An *Aſylum*, a Citie of refuge to runne to, from the ſword of that *Deſtroyer?* An *houſe* to *harbour* them, in that *time of trouble?* Behold the Lord himſelfe, doth heere offer us one, of his owne tender mercy: *In the time of trouble, I will heare thee.*

GOD will heare Man in the time of trouble. This is a *Tenement* indeed: nay, this is a *Tower of ſtrength, a ſtony Rocke of defence, and a Citie of refuge in which men may truſt.* But, *Non cuivis contingit adire Corinthum*, GOD will not admit every man to bee his *Tenant*: But onely ſuch, as will make faithfull payment of his *Fine* primarily, and of his *Rent* perpetually: both of *Prayer* and *Praiſe*. And firſt, hee muſt pay him his *Fine*, and *Pray* unto him: *Call upon mee* (ſayth the Lord) and then, *I will heare thee*.

Concerning *Prayer*, wee have a *Precept*, and a *promiſe*; yea, *precept* upon *precept*, and *promiſe* upon *promiſe*, doubled and trebled in one Text. *Aske and yee ſhall have, Seeke and yee ſhall finde, knocke and it ſhall be opened unto you.*

Matth.

Math. 7. 7. Yea, *perpetuall Prayer* is propoſed, 1. *Theſ.* 5. 17. Nay impoſed by a pathetical parable to that point, of purpoſe, *Luke.* 18. 1. &c. And the Effects of *prayer* have beene admirable. By *Prayer*, the *Moone ſtood ſtill*, *Ioſh.* 10. 12. And the *Sunne recoyled backe*, *Iſay.* 38. 8. By *prayer*, *Water* was called from *Heaven*, 1. *King.* 18. 42. And *Fire* commanded to *deſcend downeward*, 2. *King.* 1. 12. By *Prayer*, the mouth of a *Lyon* was *ſhut*, *Dan.* 6. 22. And the mouth of a *Whale opened*, *Ionah* 2. 10. By *Prayer*, the *Leproſie* was *cured*, *Luk.* 17. 12. τῷ μὲν τόπῳ πόῤῥω ἔστησαν, τῇ μὲν ἱκεσίᾳ ἐγγὺς ἐγένοντο, ſayth THEOPHYLACT: In *place* the *Lepers were farre from him*, but by their *prayers* their *Soules crept cloſe to* CHRIST. And (which commeth neere to us) by *Prayer*, the PLAGUE hath beene *Removed*: *Then ſtood up* PHINEES *and prayed, and ſo the Plague ceaſed*, Pſal. 106. 10. By *Prayer*, the *ſoule* of Saint AUGUSTINE was ſaved; My Mother (ſayd he) *went twice each day to Church, ut a te poteret, non aurum & argentum*, to *pray for no wealth, nor Riches*; but *ſalutem animæ filij ſui*, but for the *ſalvation of her Sonnes ſoule*. By *Prayer*, the Chriſtians put to flight an *Armie* of the *Aliants*. ſayd IUSTINE the *Martyr*, to ANTONINE the *Emperour*. By the *Prayer* of one *Band* of *Chriſtians*, the whole *Armie* of the *Quads* were *overwhelmed* with *Thundring* and *Lightning*,

Theophyl. in Luk. 17. 22.

Auguſt. Cõfeſ. 5. 9.

Iuſtin. Apolog. fol. 79.

ning, whence they were surnamed *Legio Fulminatrix*, the *Thundring Squadron*. And which is yet more admirable than all these: it pleaseth GOD, sometime to *Heare the prayer of a Preacher for his Congregation, when hee will not vouchsafe to heare him praying for his own person*, sayth Saint AUGUSTINE. A truth so evident, that it is not unknowne to the very *Gentiles*: hence the *Heathens* in CLEMENS ALEXANDRINUS called their GOD, ἱκέσιος Ζεῦς of ἱκέτης, as if yee would say, a GOD *who delighteth in the humble Prayers of heartie Petitioners*. PLINIE sayth, that there is a *Rock* in *Asia*, with the *Sholder* not to be *moved*, but with the *Finger moveable*. GOD, is that *Rocke*: *Merits* the *Sholder*, and *Prayer* the *Finger*. The most glorious *Merits* of the most justest *Saint*, cannot *move* GOD: but to the humble *prayer* of a penitent sinner; our mercifull Father is most inclineable. *Prayer* is the *Bow of* IONATHAN, which never *turnes backe*; and the *Sword* of SAUL *which never returnes emptie*. Yea, *Prayer is that* BATH-SHEBA (and behold a greater, than SOLOMON is here) GOD *will not say it nay*. Nay, *Prayer* is that *Fine* which GOD will receive, from every one whom he shall receive to *dwell* with him in safety. Wherefore in this Text, hee *calleth upon the Troubled to call upon Him*, saying: *Call upon me in the time of Trouble*, and I *will heare thee*.

August. contr. Parmen. 2. 8.

Clem. Al. προτρεπτ. fol. 11.

3. Sam. 1. 22

2. Reg. 2. 17

Call

Call upon me in the time of Trouble, and I will heare thee. Alas Lord (will ſome ſay) *in this time of our trouble, in this time of our heavie trouble by the Plague, wee did call upon thee, but thou diddeſt not heare us.* According to that feeling phraſe in our excellent prayer, *We did cry unto thee O Lord, but the ſore runneth, and ceaſeth not.*

If ſo: then aſſuredly we were eyther not *innocent*, or *not intelligent*.

We did *not pray* with that *penitence* of the *Niniuites*, Ion, 3. 8. Wee did *Pray* perhaps: but *wee did not turne every one from his evill way, and from the wickedneſſe which is in his hand.* A King of the *Saracens* by his Embaſſadour, demanded of GODFREY of *Bulloine*, how he had his *hands*, *Tam doctas ad prælian-dum*, ſo able to fight? who returned him this anſwere: *Quia manus ſemper habui puras, ab impuris contactibus peccati*, becauſe I never defiled mine *hands*, with any *notorious Sinne*. So, ſhall our prayers never *wraſtle*, *nor have power*, *nor prevaile with GOD*, till firſt we fight with, and foile our owne *Sinne*. The *Load-ſtone* looſeth his *Vertue*, beſmeared with *Garlick*: and our *Prayers* with *Sinne*. Gen. 32. 24

Every man muſt *pray* every where (ſaith the Apoſtle) 1. *Tim.* 2. 8. but with this *Proviſo*: wee muſt *Pray lifting up holy hands*. Now here is the *Remora* which ſtopp'd our *Prayers*, under full ſayle towards our God Almighty. Some *ſinne*! either the *ſinne* of our *Countrey*, our *generall unthankfulneſſe* for the *peaceable*

injoying of the Goſpell! which God grant, that one day it draw not a greater Plague, than the great Plague upon our Nation. Or the *ſinne* of our *Citie*, even the *ſinne of Sodome*; *Pride*, *Idleneſſe*, *and Fulneſſe of Bread*: but I meane eſpecially, *Spirituall Bread*: when *Bis pluit in die Manna de Cœlo*, as *Origen* ſpeaketh: when God raineth *Manna from Heaven twice every Sabbath*, in almoſt all our Churches! and yet many of the people ſay, their *Soules doe loath that light food*: Or, the *ſinne* of the *Suburbs*, when many *repined under the Rod*, and *reſiſted Orders* injoyned by *Authority*, in the very time of *Infection*: as if the *Plague* had given them a *priviledge*, to bee like, either the *Iewes* in *Iudges*: *Every one to doe what ſeemed good in his owne eyes*, as if then there *had beene no King in Iſrael*: or, to bee like the *Iudge* in *Luke*, *who feared not God, nor regarded Man*. Or finally, wee all gave Indulgence to our *Perſonall ſinne*, every woman to her HERODE, every man to his HERODIAS; every perſon to the private *ſinne* of his *Boſome*, which none did know, ſave hee, who doth ſearch the *boſome*. Now theſe are *crying Sinnes*. And when wee did *call* for *Mercy* with our *lippes*, but did *cry* for *Iudgements* by our *lives*: let every one indued with *Common ſence* judge, which did ſtrike the *eares of the Lord moſt ſtrongly*. This (I feare) was the *Cauſe*, that *wee did call upon the Lord, in that time of our trouble, but he heard us not*.

Ezech. 16. 49.

Iud. ultimo.

Luk. 18. 2.

More-

Moreover, as wee were not *innocent* when we *Called upon God, that hee might heare us*: ſo wee are not *intelligent* to underſtand, that hee *Did heare vs, when wee called upon him. God did heare vs when we called upon him in our trouble, in the time of the Plague*: though not in an *Identicall*, yet in an *equipollent* manner: though he did not grant what wee did *deſire*, yet did he grant what wee did *want*: perhaps *better* alſo.

Expertus loquar? Shall I tell you, what *Experience* hath taught me?

When the *Plague* began to *kindle* in our Pariſh, and our *Gentry* did flye, both for feare of a *generall Combuſtion*; and alſo to withdraw the *fuell* from the *flame*; But withall forboding the fatall breaking forth of the *Peſtilence*, when they did performe the Kings injunction to the full, raiſing a ſtock againſt the time of the *Infection*; nay, leaving a ſecond ſtocke in *depoſito* of a farre larger liberality, both to *releeve* the *Infected*, and to *eaſe* the poore *Tradeſmen*, who could not beare the burden of a ſecond *taxation*: Shall I not thinke, that *God did heare vs when wee did then call upon him, in that time of our trouble?*

When both our *ſtocks* did *decreaſe*, and our *Infected* did *increaſe*, and wee having recourſe to the *City* and *County*; when the *Magiſtrates* of them both did receive us, both with a *Brotherly reliefe*, and with a *Fatherly adviſe*: Shall I not ſay, *that God did then heare vs, when we did then call upon him, in that time of our trouble.*

When

When, in the *Interim*, divers private persons did send us their excellent *Bounties*: as that *Honourable Baron*, the *Honour* of your Citie, and many worthy Benefactors besides, whose *Bounties*, if my poore *Prayers* may prevaile, shall bee like the *Almes* of that charitable *Centurion*,

Act. 10. 4. *It shall goe up to Heaven as a Memoriall before GOD.* That these good men were stirred up (without our seeking) to Releeve us, in our great necessity: Shall not I say, that GOD *did Heare us then, when wee call'd upon him, in that Time of our trouble?*

Nay, when divers sent and brought us large summes: Men whose *Names* I hope are written *in the Booke of Life*, for I am sure their *Names* are *not written* in my Booke of Receipts. That persons *unknowne* should send us such *Releefe*, so; that it seemed to us, as

Act. 19. 35. the *Image* of DIANA did to the *Ephesians*, to be Διοπετὲς, to bee *Dropp'd* from *Heaven*: shall I not say, That GOD *did Heare us, when wee did then call upon him, in the Time of our trouble.*

Finally, from the *greatest Magistrate*, that did *Rule* or doth *Rule* in this Citie, in that Infection, to the *meanest Minister* serving in the Suburbes; Can any say confidently, that no *Infected*, or *infectious* person came into his company, eyther *occasionally*, or *presumptuously*, or *malitiously*? Did not then the *Invisible hand* of GODS *unspeakable Providence*, beat back

back the *peſtilent Breath* of that *poyſonous Baſilisk*, ſaying ? Oh kill not this my poore ſervant, who doth not dreame of thy *mortall Contagion*. So now ! GOD did not onely *Heare us when wee did call upon him*; but moreover, *hee did heare us when we did Not call upon him, in that time of our Trouble*.

So then, That wee were ſo *marvailouſly Releeved*; and that wee, and yee too were ſo miraculouſly *preſerved* : Beyond our *Invocation*, beyond our *Cogitation*, yea beyond our *Imagination*; When we did *Not pray againſt*, when we did not *think* of, that *dreadfull deadly Danger*. Certainly, certainly, all this *was the Doings of the Lord ! The Lord make it to bee marvailous in our Eyes*.

Thus did wee then tender our *Fine* to our dread LORD, and (it was not χαβδηλον τὸ μισμα) in *currant Coine* : it was *good coine*, but not the *beſt coine*. For, as one *Mettall* differeth from another in *value* : ſo one kinde of *Prayer* is more *precious* than another. *Private prayer*, is *Silver* : *publique Prayer*, is *Gold* : but *publique Prayer* with *publique Faſting*, in the phraſe of IRENÆVS, μετὰ νηϛείας καὶ ἁγιείας, is as it were *pure Gold*, ſurpaſſing that of *Ophir* and *Tombotu*. Not that I meane (eyther the *opus operatum*, or the *opus operantis*) eyther the *Faſting*, or the *Faſters* to bee *Meritorious* : (that point of pride wee reſigne to the *Papiſts*; and to the *Turks* too. The *Turks* *Iren.* 2. 57.

Chemnit. Examen. Part. 4. pag. 203.

at the ſiedge of *Conſtantinopl*, *faſted Three dayes*, and afterwards, aſcribed the carrying of that goodly Citie, to the *Merit* of their ſolemne *Faſting*;) but I *extoll* it, as the *beſt coine*, which GOD himſelfe hath *ſtamped*, and cauſed to be tendered, as *his Fine*, when hee commandeth; *Call upon mee in the time of trouble; and I will heare thee.*

This *Excellent Faſt*, this *excellent Coyne*, *publiſhed by* GOD's *Vice-gerent*; by our *Kings Royall Proclamation*; ſome ſay, ſome private people did weigh in their owne *Scales*, in their owne *ſculls*, and cryed out *Mene, Mene, Tekel,* Dan. 5. 27. *That it is weighed in the Ballances*, and *is found wanting*; too light by *One graine*, becauſe it *wanted two Sermons*: And therefore every *Faſting day*, they wandred *three Miles*, to meet with a *Faſt minted after their owne Mindes.* If there were any ſuch, I will be bold to tell them what they are; even in the Apoſtles termes. 1 Theſ. 5. 14. 2 Theſ. 3. 2. They are ἄτακτοι, and ἄτοποι: they are moſt *Abſurd, Diſorderly* people, *Ne quid gravius dicam*, that I charge them not with a more *grievous tranſgreſſion.*

In a publique Plague, *to forſake a publique* Faſt, *commanded by publique Authority, upon a private Humour!* The Lord lay not that Sinne to their charge.

That a *Sermon* is *Illuſtre jejunij inſtrumentum & ornamentum*; that a *Sermon* is an Excellent inſtrument *Of*, and ornament to a *publique Faſt*;

I know and acknowledge. But ſo to magnifie it, as to make a *Sermon*, to bee the τὸ τί ἦν εἶναι, the *Eſſence, Beeing*, and very *Soule* of a *Faſt*: that men ſhould eſteeme of a *Faſt* without a *Sermon*, as ABRAHAM accounted of SARAH without her *Life*; to bee but a *Carkaſſe* to be *Buried*, and *Removed out of their ſight*, as an ugly ſpectacle: I think there is no underſtanding Chriſtian, who doth not unfeignedly condemne it. Gen. 23. 7.

And for *Our Faſt*, I doe praiſe it, and GOD for it.

Firſt, wee found (as St. BASILS phraſe for *Faſting* is) ἐπὶ κανὸν πάντας περιλαμβάνεσθαι, we had ſuch a generall *Rule* injoyned by publique authority for our *Faſting*, that although we could not all meet as the *Apoſtles* did, *Acts.* 2. 1. ἐπὶ τὸ αὐτό, in the *ſame Church*: yet we did *all the aſſemblies in the City and Suburbs*, (thoſe *Out-lopers* onely excepted) we did *All* meet ὁμοθυμαδὸν, *in one Mind, and in one Houre, alſo.*

In our particular *Aſſemblies*, wee did meet by publique command, (as the phraſe of EPIPHANIUS is for *Faſting*) firſt διὰτὴν ἐγκρατείαν, *Religiouſly*; with moſt admirable devout *Prayers*: and then διὰτὴν πολιτείαν, *prudently*; not prolonging our *Prayers* too farre, for feare of ſpreading the Contagion.

At our meetings, our first meetings especially, I speake αὐτόπτης, I saw it with mine eyes, and rejoyced with mine heart, (as EUSEBIUS sayth of Saint IOHNS *Fasting* at a publique pennance) προσευχαῖς καὶ νηστείαις συναναγωνιζομένους the *people thronging to Kneele* on the pavement, at our *publique Prayers*, and most piously penn'd devotions.

Our morning meetings were shut up, according to the *Rule* of Saint IGNATIUS, *Epistle* 5. and the fourth Direction of his Majestie for *Fasting*, νεστεύοντες πένησιν ἐπιχορηγοῦντες τὴν περίσσειαν: what wee *spared* that *Meale*, wee gave to the *poore*. And which is remarkeable! In a poore Parish, the able Parishioners beeing absent, and the Inhabitants overburthened; yet almost *Halfe an hundred pounds* was raysed this way. I conceive such a *Collection*, was more commodious for the *poore Infected*, than *Two Sermons*.

And yet a *Sermon* we had; and such a *Sermon*! that if a *Preacher* shall disparage it; I will say, though hee *Preach* himselfe into *Ayre*, hee shall never make the like. If *Laymen* cry *Cramben bis Coctam*, that they cannot indure a *Printed Sermon* to bee *read at every Fasting*: I say, I feare they are *more curious* than *conscionable Hearers*. And for both, *Lay* and *Cleargy*, I say, *That Sermon* doth deserve, not

not onely to be γράπτον, but γλυπτον: not *scriptum*, but *sculptum*: not onely to bee *written*, but to bee *graven* in the Table of our *Hearts*, with the *claw* of a *Diamond*. Indeed, (in my poore judgement) it is the most excellent Sermon to that point, that I ever did reade: and therefore (I thinke) not unworthy to bee read very often in the Congregation.

Vpon these premises I conclude, for my part, and my people: I blesse God that out of the *riches of his Mercie*, he did inable us to pay him *such a Fine*. And from my Soule doe I thanke His *Vice-gerent*, who did command us, *in such a Prayer and Fasting to call upon Him in that time of our Trouble*.

Thus wee payd our *Fine*! but were wee admitted into our *Tenement*. We did *call upon God by Prayer and Fasting in the time of the Plague*: but did *God heare us in that time of Trouble*?

Although wee ought not to measure our religious exercises of *Prayer* and *Fasting*, as the *Turkes* doe their *Militarie Expedition*, by the *Event*:

Although God doth not alwayes answere our *Prayer* and *Fasting*, *in specie*, in the same *kind*; but is more *kind* than wee expect, giving *better* things, then wee doe *aske*, or hee doth promise: We *aske* a *Tenement*, hee doth give us a *Mannour*, a *Lordship*, or a *Palace*. Wee *call upon him* against λοιμος, to *take a*

way the *Plague*: he doth *Heare* us concerning λιμός, and doth *keepe away* the *Famine*. Wee *call upon him* to take the *Plague* out of our *Tents*, he doth *Heare* us, and doth keepe the *Tents* of *Warre* out of our *Land.*

We do call upon him to ceaſe the Plague: God *doth Heare us, to ſanctifie the Plague.*

Vpon our *Prayer* and *Faſting*, God doth make the *Plague* his inſtrument; to worke in his Children, *Innocence, penitence, patience, humiliation, ſanctification, mortification. O fœlix culpa quæ talem meruit Redemptorem!* *Happy* is that *plague* which openeth the way to Heaven, to us miſerable Sinners.

Notwithſtanding, at that *Time*, God did *Heare* us in *that very particular.* I ſay (to ſtop the black-mouth of the moſt *ſhameleſſe, ſchiſmaticall, ſeditious Libell, which ever ſerved the Divell in a blew Coat: which maketh the increaſing of the Plague, the effect of publiſhing our Faſt.*) I ſay: When *we did call upon God in the time of the Plague: God did heare us in that time of our trouble.*

Heare and admire: the *marveilous Mercie of God, upon our weake and unworthie humiliation*

Our firſt *Faſt* (if my memorie miſtaketh mee not much) was upon *October* 26. Now we did keepe that *Faſt*, not to *worke a miracle*, to raiſe the *dead*; as the Chriſtians did in *Irenæus*: but to *obtaine Mercie*, to *preſerve* the *li-*

Iren. 2. 57.

ving

ving from *Death*, as PHINEES did *pray* in the *Pſalme*, 106.

Therefore, our firſt *Faſt* beeing upon *Wedneſday*, *October* the 26th. and the *Bills* being given in upon *Tueſday morning*; wee may conceive, that in thoſe times of Mortality, upon *Tueſday* and *Wedneſday*, *halfe the number for the Weeke following were dead*, or, *as Dead marked*, for whom wee could expect no *fruit from our Faſting*. If I ſeeme to ſome to ſtraine this too farre, yet let us concurre to ſet the foot of our accompts upon the *Second day of November*, which indeed, was the Firſt full weeke, that followed our firſt day of *Faſting*: and thence let us compute *GODS goodneſſe* towards us.

The firſt weeke, *Wee did call vpon GOD, in the time of the* Plague, *by Prayer and Faſting: and God did heare us in that time of our Trouble.* So the *Burials decreaſed*, 190. 1.

The ſecond weeke, *Wee did call vpon* GOD, *in the time of the* Plague, *by Prayer and Faſting: and God did heare us in that time of our trouble.* So the *Burials decreaſed*, 139. 2.

The third weeke, *Wee did call vpon* GOD, *in the time of the* Plague, *by Prayer and Faſting: God did heare us in that time of our trouble*; and the *Burials decreaſed*, 80. 3.

The fourth weeke, *Wee did call vpon* GOD, *in the time of the* Plague, *by Prayer and Faſting: God did heare us in that time of our trouble*; and the *Burials decreaſed*, 197. 4.

The

5. The fifth weeke, *Wee did call upon* G O D, *in the time of the* Plague, *by Prayer and Faſting: God did heare us in that time of our Trouble*, and the *Burials decreaſed*, 165.

6. The ſixth weeke, *Wee did call upon* G O D, *in the time of the* Plague, *by Prayer and Faſting: God did heare us in the time of our Trouble*, and the *Burials decreaſed*, 61.

7. The ſeventh weeke, *Wee did call upon* G O D *in the time of the* Plague, *by Prayer and Faſting: God did heare us in the time of our Trouble*, and the *Burials decreaſed likewiſe*, 61.

Here the *Faſt ended*: would God I could ſay here the *Plague ended*: Or, if *Authoritie* thought it meet, *That the* Faſt *were continued* and not *ended*, before the *Plague ended*. At. Απέχω I am ſilent. I am θεοδίδακτος & αυτοδίδακτος God hath taught me, to teach my ſelfe what (I thanke God) I have taught others, not to think my *Selfe more zealous than my Betters*, nor *more wiſe than my Superiours*. Gods will bee done: and by Gods grace, mine ſhall be obedient; to my G O D, to my *King*, and to all that are ſet in Authority under them.

But to returne to our raying *Newes-monger*, and his over-uncharitable Abettours: If ſtill they will perſiſt in their groundleſſe opinion, That *ſome Sinne in*, *or about the* Faſt *was the cauſe of the* Plagues *increaſing*: then, although (*Mihi Arcana Domini, ſicut Arca Domini*) I dare not pry into Gods ſecrets, yet I will point

1 Sam. 6. 19

at

a *Cauſe* more probable, than any, that their undiſcreet malice can faſten upon our *Faſt*.

I ſay, it is more likely, That the *Seditious Rayling* of that factious *Libeller*, and of other like him, againſt our *Governours* and *Government*, was the *Cauſe* thereof; than *the want of a Sermon*.

Nor will I talke without Booke, as that *Rayler* doth; but I will take my ground from GODS owne holy Booke.

Firſt, wee finde there, That *GOD did ſend a Plague* among the *Iſraelites* for *Murmuring* and *mutinying* againſt *Moſes*, their *Temporall*, and againſt *Aaron* their *Eccleſiaſticall Governour*. *Numb.* 16. 3, 41, and 46. Let them all ſhew, That GOD did ever *Plague* any people in ſuch a manner, for *the want of a Sermon* at a *publique Faſting*.

Secondly, I reade in the ſame Booke, and in the ſame place, (*Numb.* 16. 46.) That *Aaron* was commanded to *Offer Incenſe to ſtay the Plague*: but *our Incenſe is our Prayer*, Pſal. 141. 2. In like manner, DAVID was commanded to *Offer ſacrifice to ſtay the Plague*, 2. *Sam*: 24. 18. *&c.* But *our Sacrifice*, is the Calves of our Lips, *Hoſ.* 14 2: Or, *Our Thankeſgiving*. *Heb.* 13.15. By which it appeareth, that *Prayer* and *praiſe* is a divine *meanes* to avert, or aſſwage the *Plague*. Let them prove out of the Scripture, that ever God gave the like Prerogative to a *Sermon* at a *publique Faſting*.

Finally, fully to confound this *Libeller*! (O

that I were able to *put all Libellers to a finall Non plus*) whereas he hath cited * Foure or five places of Scripture, to prove, That *Faſting, Praying*, and *Preaching*, are the chiefe *Antidotes*, and cure againſt the *Plague*; not one of them hath one word of *Preaching*: but onely they mention *Faſting* and *Praying*, and *Amendment* of *Life*, as the *meanes* for that purpoſe. All which, are required by our *Faſt-Bookes*: and all which the obedient Children of our Church, have performed accordingly.

Wherefore, what a *Lying Spirit*, hath entred into the *mouth* of that *falſe Prophet*, who taketh upon him to *fore tell*, That the *Plague will not abate, untill Sermons bee joyned with Prayers and Faſting*; in places Infected? They have no *Word of God* for them, many paſſages of *Scripture* implying the *contrary*; and beſides all this, God in his bleſſed Mercy towards us, hath refuted him by a reall and ocular Demonſtration, as hath beene before demonſtrated. Bleſſed bee God, who bleſſeth thoſe, whom theſe ſeditious *Raylers* doe *Curſe*.

And thus maugre the malice of this male-contented *Falſe Prophet*; Thus did *wee call upon God by Prayer and Faſting in the time of the Plague, and thus did God heare us in that time of our Trouble*. For which, *Praiſed be the Lord for Evermore, and let all the people* ſay, *Amen*.

Thus have wee tendered our *Fine*, and our *Tenement* is granted: it remaineth that our *Rent* be duely payed, that *wee praiſe God*. To which purpoſe

* *His places are:* 2 Chron. 6. 28, 29, 30. *cap.* 7. 13, 14. Num. 25, 6, *to* 10. Ioel, 1. & 2. Zeph. 2. 1, 2, 3. *Peruſe the places, and deteſt the falſe dealing.*

purpoſe St. *Auguſtine* ſeemeth to paraphraſe this Text, *Quærentes invenient Deum, et invenientes laudabunt eum:* as if he had ſayd, *Thoſe that call upon God for his mercy, ſhall obtaine deliverance: and thoſe that are delivered, ſhould praiſe God for his mercy.* For the performance whereof, to the *end* of our life, God himſelfe doth put us in mind therof at the end of this pſalme; *Whoſo offereth me praiſe and thanks, he honoureth mee.* *Auguſtine Confeſſ. 1.*

Now that wee may *honour our God, by our praiſe*, we may be moved thereunto *ex natura Dei*, and *ex natura Rei*: both by the conſideration of the *Object praiſed, God:* and of the *Act prayſing*, the *thankeſgiving it ſelfe.* Pſal. 50. 23.

God may challenge our *thanks* by a reaſon fourefold; *Spirituall, Morall, Legall, & Naturall.*

All theſe concurre in one voyce, to ſend us on the ſame errand *Solomon* doth the *Sluggard: Vade at Formicam Piger*, Goe to the *Ant, O thou ſluggard.* So God in theſe *motives* ſeemeth to ſay to us, *Vade ad Ciconiam, O Ingrate:* O ungratefull man go to the *Storke.* The *Storke* is reported, in what houſe ſhee hatcheth, to caſt down one of her *young ones*, as it were *Rent* for her *Houſe-roome.* So, God hath given us *Houſe-roome*, God *did heare us when we call'd upon him in the time of our trouble*, and hath *delivered us from the Plague.* Let us now remember our *Rent*; we muſt *Praiſe* Him. Prov. 6. 6.

This is θεόπνευστον, the *Spirit* putteth this

1.Cor.4.7. *Quære: Quid habes quod non accepiſti? What haſt thou that thou diddeſt not receive?* For anſwer wherunto, *The Spirit helpeth our infirmity: for we know not what to anſwer as wee ought:* but the *Spirit* it ſelfe maketh Confeſſion for us, with *acknowledgement*, which cannot be *uttered*. The *Spirit* prompteth us to anſwer *God*, as *Ahab* did *Benhadad*; *My Lord, according to thy ſaying, I am thine, and all that I have.* So then, God is the *Sea*, a *Man the River*: all *floweth from God*, all muſt be *returned to God*. Every good man ſhould be like the good woman, *Hannah*; whatſoever we have, we ſhould call it, as ſhe did her *Sonne* SAMUEL; that is, *lent by God*, yea, *Lent to God*. The property of God is *Benefacere*, and the property of Man is *Benedicere*: God doth *Bleſſe man with his benefits*, and *Man* ſhould *Bleſſe God for his benefits*. Or, in the phraſe of my Text, *Call upon me* (ſayth God) *in the time of trouble: I will heare thee, and thou ſhalt Praiſe me.*

Rom.10.26.

1.Reg.20.4

1.Sam.1.

3. Common *Moralitie* doth informe every common capacitie, of this common principle in Divinitie; *We muſt be thankfull to them who have beene bountifull unto us*; whereupon, *Alexander* who exceeded all in *bounty*; and *Cæſar*, who excelled all in *patience*: yet they were obſerved, that the one did never *give* to, and the other never *forgive an ungratefull* perſon: yea, the very *Heathen*, in their *Morall* fables feigned *Ixion*, becauſe he had beene *unthankefull unto Iupiter* who *ſaved his life*, to bee tortured and turned on a wheele crying, τὸν Εὐεργέτην

Hemingius in 1. Theſ. *Epiſt. Ded.*

ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τινεσθαι, *O Remember to bee thankfull to your Benefactors.* Now *God*, being μέγας ταμίας καὶ ταμεῖον ἄκενον τὸν ἡ ἀγαθότης αὐτοῦ, as *Theophylact* speaketh: *God being a bountifull benefactor, and his goodnesse a treasury not to be exhausted*, what *thankes* are we obliged to render him? Notwithstanding we fall short in the performance of the smallest measure thereof.

Theophylact. in Luc. 17.

It is said, to bee the saying of FREDERICK the Emperour concerning *Siginberd Flisk*, a *Genoway*, afterwards called *Innocent* the fourth, *Pope*; advanced by him to the *Popedome*. I have lost a *Cardinall* a *friend*; and have gotten a *Pope* a *Foe*.

I feare, God may say the same of many men: so long as he kept them in *meane estate*, he had an *humble thankfull servant*; so soone as he raised them to *prosperity*, hee had a *haughtie thankelesse rebell*. How apt are wee *delivered* from *obscuritie*, and advanced to *sublimitie*; when *riches* increase, and *honours* are accumulated, if we *set our hearts on them*: how apt are wee to *forget the Rock* out of which we were hewen? to *forget* our *grand-benefactors*? To *forget our blessed God*? O that wee had beene trayned up in the *Schoole* of *Themistocles*! that we had learned the *Art of forgetfulnesse*! that wee could study to *forget this forgetfulnesse*! and to *remember this memorandum in my* Text. *Thou shalt* (sayth God) *Call upon me in the time of trouble*,

I will heare thee, and thou ſhalt praiſe mee.

All *Law* is built upon this ground and grand Axiome in Reaſon, *Suum cuique, We muſt give every one his Due, pay every one his Debt.* Againſt which, *Ingratitude* offendeth two wayes: firſt, by *Bearing falſe witneſſe*, the *Vngratefull* man denying God in his *Heart*, to be the *Fountaine* from whence his *Felicity* doth *flow*; but aſcribing his *Riches, Reputation, Honour*, and *Promotion* to his *owne prudence, providence, diligence, vigilance, inheritance, &c.* Alſo, the *ungratefull* offend by *injuſtice, breaking* his *Covenant*, not *paying* his *Rent*, (of *Praiſe* and *Thankes*) to which he is tyed in my Text. Inſomuch, that even *Socrates*, although an *Heathen*, did ſee and ſay, ἀχαριστίαν ἐπιτιμητὴν ἀδικίαν εἶναι, *That Vnthankefulneſſe, is a groſſe act of Injuſtice:* My Text inferreth, of *Injuſtice againſt God.* For *God* here ſayth, *Thou ſhalt call upon me in the time of trouble: I will heare thee, and thou ſhalt praiſe me.*

Zanchius in Prac. 1. c. 12

Nature doth teach us this Leſſon of *Grace*: for *naturally* every *Effect*, muſt bee brought backe to *His Cauſe*. Now *God* is the *Cauſe of all things* and *perſons*: therefore *Nos, noſtraque*, whatſoever we *Have*, and whatſoever we *Are*, muſt bee aſcribed to God. Hence is that challenge of holy *Auguſtine*: *Quis laudes tuas enumeret unus, quas in ſe uno expertus eſt?* What *Man* alive is able to *praiſe* God for his *goodnes*, which he *Alone* hath received in his owne perſon?

Aquin. 4. 22. 106. Art. 2.

Aug. Confeſ. 4. 4.

ſon? Certainly wee ſhould all be *Bankrupts*, if we were call'd upon for this *Debt*. And that ſtrange *Hyperbole* uttered by St. *Hierome* of a *Creature*, is but a μείωσις, a meere Extenuation of the dignity of the *Creator*: *Si cuncta corporis mei membra in linguas verterentur, & omnes artus humana voce reſonarent, nil dignum ſanctæ & venerabili Paulæ virtutibus dicerem*: If all the *parts* of a man were turned into *Tongues*, and every *particle* of his body were a *Chryſoſtome*, a *golden-mouth'd Orator*! Yet ſhould *All* fall ſhort to expreſſe the *praiſe due to God*. Whereof this Text is the *Epitome*: *Call upon mee in the Time of trouble; I will heare thee: and thou ſhalt praiſe mee.*

Hierom. Epiſt. ad Euſtoch.

To me it is more than marvailous, meerly miraculous; That worldlings ſhould *doate* upon that *deformed Hagge*, the *pleaſure of Sinne for a ſeaſon*: and that underſtanding Chriſtians, ſhould not be enamour'd of that *Heavenly beautie*, that *heavenly vertue*, *Thankfulneſſe*. What *Cicero* ſayd of the *Soule of a man*, I will ſay of the *ſoule* of a *Chriſtian*, *Thankfulneſſe to GOD*: If wee could ſee it with the eye of our Bodie, *Quàm mirabiles amores excitaret ſui*, how ſhould we be raviſh'd with it? I will propound a *Paradoxe*: The *praiſing of God*, is a more excellent *grace*, than the *praying to God*. This concluſion I will honour with the very words of him, who was, and is, and ever will be the *Honour* of our Church; of humble *Hooker*, that holy *Saint* of *England*.

There is more cauſe, why wee ſhould *delight*

light more in *giving Thankes*, than in making *requeſts* for *Bleſſings*, in as much as the one hath *Penſiveneſſe* and *Feare*, and the other hath *Joy* annexed: the one belongeth to them that *ſeeke*, and the other to them that have *found* happineſſe: They that *Pray*, doe but yet *ſow*, they that *give Thankes*, declare that they have *reaped*. And when all things have their *End*, here *endleſſe thankes* muſt have their *Beginning*, in a ſtate which bringeth a full and finall ſatisfaction to our deſires.

Concerning our owne caſe! *Wee did call upon GOD in the time of the Plague, God did Heare us in that time of our trouble*: Therefore now *wee ſhould praiſe him*. According to that phraſe of *Luther*, wee have many *Quariſtæ*: doubtleſſe, wee have many who will enquire, *Why*, and *How* wee ought to *praiſe* GOD for our *deliverance* from the *Peſtilence*.

The *Reaſon* is ſtrong! would God our Reſolution were ſo. It is St. *Bernards* ſentence, *Si ceſſat gratiarum Recurſus, ceſſet gratiarum Decurſus*: If wee leave off to have our *Bleſſing Aſcend*, GOD will leave off to have his *Bleſſings Deſcend*.

Nay more! *Accepimus beneficium, GOD hath Delivered us*; *Reddamus ſervitium, Let us Praiſe him*; Or, *Caveamus ſuppliciam*, If we will not *pay* our *Rent*, let us *feare a Re-entrie*. If we doe not *praiſe GOD*, God may permit the *Plague* to be like the *Divell*, *Luk.* 4. 13. To *Returne*. The *Plague* may doe here, as the *Divell* did there, it *may depart* but *for a Time*. Yea,

GOD

God may permit the *Plague* to be like the *Divel* in St. *Mat.*12.45: *It may return with seaven Plagues worse than it Selfe! Fire, Flouds, Famine, Tempests, Earthquakes, Oppression,* & the *plague* of all *plagues, Warre* by *invasion, &c.* O then, let us *praise* our God, who did *Heare* us in the *time of the Plague*: For it becommeth us to be *thankfull.*

There are no *Tenants*, so *impudent* who will say, *I will not pay my Rent*: but there are many who pretend that they are *so impotent*, that they *cannot pay* their *Rent.* So; there is not one of us but will say, indeed it is our dutie to *praise* God for delivering us from the *Plague.* But to *do it indeed! Hic labor, hoc opus*, O that we were able to performe it.

Wherefore, to informe you, and my selfe, I will shew you three wayes to *praise* God, for *delivering us from the plague.* Our *praise* must be *Cordial, Vocall,* and *Manual*: *facto, dicto, & cogitato*: in our *hearts*, with our *words*, & by our *deeds.* As St. *Aug.* sayth, *Quid melius animo geramus, ore promamus, calamo exprimamus, quam Deo gratias?* What can become us more than to *thanke* God, for our deliverance in that time of our *Trouble*, with our *hearts sensibly*, with our *tongues audibly*, and with our *hands visibly.* *August. Ep.*107

Our first *praise* should bee *Cordiall*, from our *heart*; as it is in the Psalme, from the *ground of the heart.* If we remember our *Deliverance* from the *Plague*, wee may suppose *Solomon* saying unto us: *My Sonne give me thy Heart.* 1. Psal.68. 26. Prov.23. 26.

It was the wish of *Momus*, that every man had *fenestratum pectus*, a *Window in his bosome.* It is my wish; I would to God, that that man had his *heart*

out of his *Boſome*, who hath not in his *boſome* written the ſubſtance of this Text: *Wee did call vpon God in the time of the Plague; God did heare us in that time of our trouble: therefore now we will praiſe him.*

2. Out of the aboundance of our *Hearts* let our *mouthes* ſpeake; let us confeſſe with our *mouthes*, what wee beleeve in our *hearts*, we did *call upon God in the time of the Plague: God did heare us in that time of our trouble: Therefore we ſhould praiſe him.*

Here each of us, ought to be an *Eccleſiaſtes*, an *Encomiaſtes*, to *Preach* the Lords *Praiſes* for our *Deliverie*. Here each of us ought to be a *Pſalmiſt*, a *Vas dodonæum*, alwayes *Sing*, yea to *Ring* out his *Praiſes*. Here againe do I bind us all with an oath! wee who are *Preachers*, O that our *Tongues might cleave to the Roofe of our mouthes*: and yee that are *Tradeſmen*, I would your *right hands might forget their cunning*: If wee ever *forget to praiſe thee O Lord, who diddeſt heare vs in the time of the Plague, in that time of our trouble*.

But the *thankes* of many, are *Vocall* enough; too much; *& Vox præterea Nihil*, like the *Nightingall*, nothing but *voyce*. Notwithſtanding all their *goodly words*, all their *godly works*, like *Giges*, they are *inconſpicuous* and *inviſible*. Therefore we ſhould expreſſe our *Praiſe*, as worldlings make choyce of their *Wives*, (it is *Plutarchs* phraſe) ὀφθάλμοις καὶ λαχνώλοις. both by our *eyes* and *fingers*: our *thanks* would be both *beautifull* to *ſight*, and *bountifull* for *weight*: both to the *Eye*, and from the *Purſe*. Our *thankes* ſhould be like the *Light*, *Math* 5 16. They ſhould ſo *ſhine before men, that they ſhould ſee our good*

good works, and glorifie our father which is in heaven: ἵνα τὸ θαυμάζεται τὰς ἔχθρους ἡμῶν, saith *Theophylact*, that thereby we might extort acknowledgement from our adversaries, that the Papists should say, verily the *Protestants* do blesse God, for their blessed *Deliverance*. *Theoph. in Mat. 5.16.*

To which purpose our *hands* should write in our *actions*, the words of my Text, as *Pilate* did write that *Title* on the *Crosse*: as it were in *Hebrew*, *Greeke* and *Latine*; that is, in words which every one that passeth by may read: *We did call upon God in the time of the Plague*, GOD *did heare us in that time of our trouble: &* behold *now we do* praise *him.*

Loqui facile, præstare difficile, saith *Lactantius*. To *Praise* GOD by *words*, is a very cheape rate, but to *thank* him by our *deeds* is somewhat too *chargeable*. Howbeit a *true thankfull Christian* will *doe to* GOD, as *Araunah* did to *David*; & will say to *God*, as *David* did to *Araunah*: As a *King will he give to* GOD, praying *O Lord my* God *accept me*: but he will protest withall; *I will never offer any thing to* GOD *which shall cost me nothing*. 2. Sam. 23. 24.

Now we need not inquire for the *Obiects* of our *gratitude*, as *David* did for the *obiects* of his *charity*, 2. *Sam.* 9. 1: saying, *Is there any left to whom I may shew kindnes for the Lords sake?* No, the Lord himselfe, doth *digito demonstrare & dicere, hoc est*; *Christ* doth as it were point at the very persons, when he saith, *Inasmuch as you shal doe it to the least of these my Brethren, you shall doe it to me.* Math. 25 40.

I demand then! Are there amongst us, no *Exiles* from *Germany*, no *Proselytes* from *Italy*, nor *strangers* from beyond Sea, who may expect our *Charity*, by the *Law of Hospitality?* Are

Are there no *Converts* in our Country, of our Country? To whō *want of maintenance* is a stronger argument to force them backe to *Poperie*, than any that the best learned *Iesuite*, can borrow from the most learned Cardinal *Bellarmine*. Ah *Burning* and *starving*, are two *unanswerable arguments* (except it be to some choyce and rare Christians.)

Are there in your Citie, no *Hospitals* in the Countrey no *Almes-houses*? no *Colledges* in the *Vniversities*? no *Schooles* in *Townes*, to which *able thankful* people may be *benefactors*, if not *founders*. As you have travelled, did you never see any *bridges* to be *reared*, nor any high ways to be *repaired*?

In the *Vniversities*, did you never heare of any necessitated, poore *Schollers*, who have beene forced (like the *Lapwing*) to runne out of their *nest* with their *shell* on their *head*; because they have wanted meanes to tarry there till they have beene able to *flye on their owne wings*.

Out of the *Vniversities*, did you never know any one *pauper pius*, *doctus*? not one *poore pious painefull Preacher*? whose *learning* is *commendable*, *preaching conformable*, and *living conscionable*; yet is his estate almost miserable. It is more *blessed* to *give then to receive*: this is thy own saying, Blessed *Lord*: O that it were thy *doing*, that the same *might* be said, by every one of thine owne *Tribe* of *Levi*.

Commeth there within the compasse of your remembrance, *no old superannuated servants*, whose masters have used them, as *men* doe their *dogges*, keepe them whilest they are *young*, and *turne them out of doores when they are old*: or as *dogges* to *water*, make use of them for their occasions, and

shake

shake them off when they have done with them.

Not to travell so farre: in our owne parishes, are all our *Churches so beautified*, that there is no roome for a *thankefull* hand, to adde some ornament?

Amongst our neighbours, are there *no widowes*, nor *Orphans*, nor *decayed tradesmen*.

To draw neerer *home!* have we *none poore* of our *owne kindred*, whom we might take from, or keepe from being a *burden* to other people? it may be some parish? A worke of Christianitie which the Apostle doth commend to every good Christian, from the example of the very *Heathen! to provide for his owne family*. 1. Tim. 5. 8. To draw yet *neerer* to our *soules*; are there no *Impropriations*, to bee brought in, or bought in for the Church? The *restoring of an impropriation* is a *thanksgiving indeed*: it is a *sacrifice* of *praise*. And assuredly, *with such a sacrifice God will be well pleased*. Doubtles, by any of these, God will be *highly pleased with that heavenly vertue* of *Gratitude*. If a *gratefull* person shall say with his mouth, and thinke with his heart, *I did call upon God in the time of the plague*; *God did heare me*: Therefore, *Now* will *I praise him*, by succouring some such of his servants according to my abilitie and opportunitie. All these (as I conceive) are good *Objects* for the godly *Gratitude*. But behold, I shew you (*semper excipio* Platonem; the *restoring* of *Impropriations* alwayes excepted) *a more excellent way*. *Charles* the Emperour, and *Ferdinand* King of *Hungarie*, meeting in a plaine betwixt *Insprug* and *Trent* in *Tirol*, caused a *Pillar* to be pitched there *in perpetuam rei memoriam*, for a perpetual memoriall of Gods goodnes, who had permitted them, being

Brethren, after so many yeeres, once more to meet together. Here are *Pillars*, many *Pillars*, of this goodly *Pile* we now stand under: which had it been suffered to runne to ruine, some few yeares more, it might have dropp'd down, to the danger of our bodies, and to the detriment of our soules also. Mee thinks we should *keepe up these Pillars*, *in perpetuam rei memoriam*, for an eternall monument, that our Eternall God, hath permitted us *Brethren*, after this so dreaded a *plague*, once more to *meet together*.

Second, this motive, by another second to none. The *Honour* and *Dishonour* which our Religiō may ensue, and eschew by *This act of Thankfulnesse*. Will it not be an *Honour* to our *Religion*, if this *Church* being *beautified*, shall *equall*, if not *excell* the *Popish Laterane*, or *Turkish Sanspohia*, or (for ought I know) *any Cathedrall*, in, or neere Christendom. And why may not the *materiall Ornaments* of this *Temple*, answere the *Formall Beautie* thereof. Since Gods sacred service, is solemnely said *thrice every day* in this *Sanctuary*: Since that *within* this Church and *without* it: (O how doth my soule long to see the solemne sitting of our Citie Magistrates in those *Seats* againe!) Since in this *Church* and *Churchyard*, there are the most & *best Sermons* (I dare speake it) preached every weeke, that are in any Church in the world besides. Why should not these *excellent buildings* be correspondent to these *Religious excellencies*. Let us moreover, take away that reproachfull proverb, which our adversaries have taken up against us: *Pater Noster did build up Churches, and our Father doth pluck them downe*: that is, as they do interpret it, *The Papists do reare Churches*, and *the Prote-*

Protestants will not bee at the charges, so much as to *repaire* them. The truth is this: this Church of this *Metropolis*, this *Mother-Church* of St. *Paul* in *London*, and that faire *sister* thereof, St. *Andrewes* in *Rochester* (if venerable *Beda* may be beleeved) was built by *Ethelbert*, above a *thousand* yeares since, *Anno* 605. long before that *Popery*, before *that Popery Pater Noster*, the *Latine Liturgi* was crept out of the *nest*, or the *Papacie* out of the *shell*. In truth then the *setting* up was, and now the *keeping* up of this famous *Cathedrall* is (God be blessed) the *fruit of our owne Religion*. *Beda*, 2, 3.

To the *accomplishing* of the latter, let us consider, *all* of us are *delivered* from *this Plague*. *Many* of us have bin *delivered* from the *great Plague* also. Let then the remembrance of this *double Deliverance*, bee an attractive to a *double concurrence*, like that in *Luk.* 21. *Let the Rich cast their guifts into the Treasurie*, and let the *Poore also bring their mites*, to the repayring of the *Temple*. And that I may not act the *Trumpeter*, *sound* the *alarum* unto other, & not *strike one stroke my selfe*: I will say with *Cæsar*, not *Ite*, but *Eamus*: with *Gedeon*, *looke on me & do likewise*. But here although I speake the *words* of a *Commander*, yet not in *commanding words*: they are but *hortatory*, though indeed *hearty*: to wave from me that imputatiō with which *Christ* chargeth the *Pharisees*, *Mat.* 23. 4. *As though I should bind burdens grievous to be borne for other mens shoulders, and not to touch them with mine owne finger*. Iudg. 7. 17. Zach. 8. 21.

And withall, my *Heart* doth speake in the eares of *God* and man: when *I have done all I can, I am but an unprofitable servant*, *Luke* 17. 1. Somewhat (according to my meanes, but short of my desire) somewhat I have

have promised, and somewhat I have performed. But now! in *praise* of that *God*, who did please to *heare my poore Prayers in this time of our Trouble, in the time of the Plague!* I will *treble* that *Proportion*. If others wil do the same, I doubt not, but there will be a speedy finishing of this costly building.

Although I know, that if *all my maintenance* were to be *distributed to the poore*, there were hands enow in mine *own Parish* to receive it: Notwithstanding that *work* of *charity*, like the kine in *Pharaohs* dream, must not *eat up* this *work* of *Piety*: but this also must be performed. Although I conjecture that my *maintenance* will stand to the *health* of my *Parish*, as the *Heliotropium* doth to the *Sun*: that it will be *inlarged* or *narrowed*, according to the *shining* or *clouding* thereof. Although I conceive a *Quinquennium*, that as I did in the *Great Plague*, so in *This Plague*, I shall feele the *consequents* of this *Sickness* in my purse for *five yeers after*: yet with *Gods* assistance, if I live, I will performe this point of piety, although I spare it from my childrens *back*, or from mine own belly to discharge it. Wherefore, give me leave (*right Honourable, right Worshipfull*, and *right dearly beloved in the Lord*) give me leave, to say that to you, which I doe to *mine owne soule*, *If we did call upon God in the time of the plague; if we doe think that God did heare us in that time of our Trouble:* Then, Let us now *praise him* with *Thankfull hearts*, and *Cheerfull tongues*, and *Bountifull hands*. Let our *praise* of God, be showne and seene in this *House* of God.

To the *Thankfull*, *Cheerefull*, and *Bountifull* performance whereof, GOD, even our *own* GOD *grant us a Blessing*.

FINIS.